Tibb-e-Nabawi

Sallallahu Alaihi wa Sallam

ke Aasaan aur Mufeed Nuskhay

Mo'al'lifeen

Rahim Hyder

Mohammed Mujahed Ali

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Fehrist

01 . Dard-e-Dil ka Qura'ani Hal
02 . Hazrat Ibrahim Alaihissalam ki Dua'a
03 . Arz Guzaarish
04 . Qalb (Dil) se Muta'alliq
05 . Qura'an-e-Majeed Shifa ka Mazhar
06 . Jao-Muhaddiseen aur Sho'ara ki Nazar Mein
07 . Sehatmand Zindagi Kaise Guzaren
08 . Dil ke Daoray ka Pehla Mareez
09 . Tibb-e-Nabawi Sallallahu Alaihi wa Sallam aur Ghizaa'en
10 . "Talbeena" Bananay ka Aasaan Tareeqah
11. Kalonji
12 . Anjeer, (At-teen) Figs
13 . Bahayee-Safarjal-Quince
14 . Sirkah (Vinegar)
15 . Zaitoon (Olive)
16 . Khajoor (Dates) "Tamr"
17 . Munaqqah (Zabeeb) Raisins
18 . Methi(Hilbis(Funegreek
19 . Shahed (Asal) Honey

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Bismillahirrehmanirrahim

Dard-e-Dil ka Qura'ani Hal

Wa Laqad Na'lamu Annaka Yazeequ Sadruka Bima Yaquloona(o) Fasabbih Bihamdi Rabbika wa Kun Minassajideen (o) Wa'bud Rabbaka Hatta Ya'teeyakal Yaqeen(o) (Surat Al- Hijr, Aayat 97to 99)

Tarjuma":Yeh baat tum jaan lo ke logaon ki baaten tumharay seenay ke andar ghutan paidah kar sakti hain, agar tum aisa nahin chahte to Allah ki Ta'areef Bayan karte raho, Usay (Allah ko) Sajda karne waalaon mein shamil raho, Allah ki Ibadat pooray yaqeen ke saath karo"

Hazrat Ibrahim Alaihissalam ki Dua'a

Hazrat Ibrahim Alaihissalam ne apni aulad mein se jis Nabi ki Allah Ta'ala se Istedua ki Thhi uski salahiyat mein hikmat ka janna bhi thha. unki dua qubool huwi aur Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ko tamaam Uloom sikhaaye gaye. Khalq-e-Khuda ke liye Hazrat Mohammed Mustafa Sallallahu Alaihi wa Sallam Hikmat ki Baaten Bataate rahay.Beemaariyaon ke liye ilaaj mein Nabi-e-Kareem Sallallahu Alaihi wa Sallam ne Dawa ke saath dua ko bhi ahmiyat ataa farmaayee hai. is tarha mustanad tabeeb se ilaaj karwaanay ki talqeen bhi ki hai. Iska matlab yeh hai ke ataayee tabeebaon par bharosa na kiya jaaye.

Arz-e-Guzaarish

Qalb (Dil) ki beemaariyaan aur uske Tibb-e-Nabawi Sallallhu Alaihi wa Sallam. ke Zariye Shaafi Ilaaj"Allahu Rabbul Izzat" ne hamaray Pyaray Nabi Sallallahu Alaihi wa Sallam ke Sadqa-e-Tufail mein ataa farmaaye hain .Jiska jitna bhi Shukr adaa kiya jaaye woh kum hai. Na sirf yeh balkay Hamaaray Aaqaa-e-Naamdaar Sallallahu Alaihi wa Sallam jo Rahmatul lil'Aalameen hain aise aise nuskhay aasaan tarkeeb waalay bataaye hain jiske iste'maal se hum Jigar, Gurday, Blood Pressure, Sugar ka Marz, Zahni Tanaao, Jodaon ke dard waghairah se buch sakte hain.

Aaj hamara mu'aashirah ajeeb-o-ghareeb surat haal se guzar raha hai. Tarz- e-Zindagi badal chuki hai .Rahenn Sahenn, Khaane peenay ke taur tareeqaon mein jaise ek inqilaab aagay hai. Kisi daur mein hotel mein baithna ya hotel se khana mangwaakar khaana intehaayee ma'ayoob samjha jaata thha. Lekin aaj maahol kuchh is tarha ka hogaya hai ke bahot kum log raat ke awwaleen hisse mein mahwe khaab hojaate hain, lekin ziyadah tar raataon mein ghoomne phirne aur fast food ke aadi hotay jaarahe hain .Is tarha makaanaat chhote chhote hote jaarahe hain. Ghar mein suraj ki raoshni baraaye naam aati hai ,jhhaad kaat diye jaarahe hain. Har ghar ke berooni hissay mein malgiyaan banaayee jaarahi hain jiske sabab oxygen ka milna ahem mas'ala ban gaya hai, to saath hi sadkaon par gard o ghubbaar, aaloodgi, shor sharaba yeh tamaam cheezen insaani sehat par kharaab asraat daal rahi hain, aur yoon Qalb ki beemaariyaan, Jigar ki kharabi ,Jodaon ka dard, Bekhaabi

ki shikaayat, Qabz aur deegar amraaz Nazla Zukaam, Khhaansi Ma'amooli Bukhaar ki tarha zindagi ka ek hissa bantay jaarahe hain.

In baataon ko madd-e-nazar rakhte huwe is kitaab ki isha'at amal mein laayee gayee hai taake Huzoor-e-Akram Sallallahu Alaihi wa Sallam ke bataaye huwe Nuskha-e-jaat ka istemaal ma'amool banaakar jaan lewa amraaz se bach saken. Is tarha Aaqaay-e-Naamdaar Sallallahu Alaihi wa Sallam ne hamen Kalonji, Methhi, Safarjal (Behi Phal) Khajoor, Anjeer, Anaar, Zaitoon, Kheera, Jao, Kaddu ki shifaa'yee khusoosiyaat aur amraaz se bachaao ke liye istemaal karne ke usool bataaye hain lekin hum is se na balad hain.

Mazkoorah kitaab ki tayyari mein Dr. Khalid Ghaznawi jaise Mumtaaz Mu'arrikh aur deegar zaraaye iblaagh se madad li gayee hai. kitab ka pehla edition ek hazaar kitabaon par mushtamil hai. Yeh tamaam kitaaben muft taqseem ki jaarahi hain. Dar asal hamara mansooba dus lakh kitaabaon ki muft taqseem ka hai, iske liye bhaari fund ki zaroorat hai, jo As-haab is kitaab ki Isha'at mein hissa lena chahte hain woh Darj-e-Zail Phone numbaraat par raabeta paida karsakte hain.

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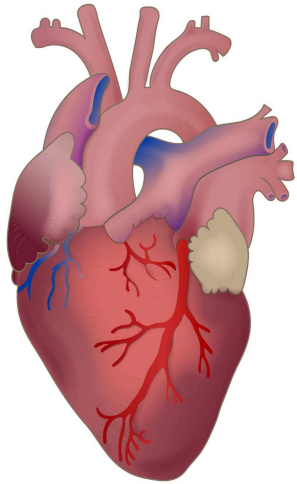
(Sahifah Nigaaraan)

Qalb (Dil) se Muta'alliq



Qalb-e-Insaani har roze do hazaar gallon (Taqreeban 6000ta 7500 litre) khoon apni behtareen taaqat se 60,000mile taweel ragaon mein daodaata hai .Is muhayyir-ul-Aql fe-l-o-amal ke liye khud Nafs-e-qalb ko energy ki zaroorat hai aur Jism-e-insaani mein khoon hi energy hai .Is mein woh tamaam ajzaaye laazmi maojood hain jo ke laazima-e-hayaat hain .Agar chaahay to dil tamaam o kamaal khoon se ba-kasrat energy haasil kar lay aur aisa bilkul mumkin ho sakta hai .Magar chunke Dil Rayees-ul-a'azaa hai is Riyaasat-e-Qalbi ka taqaaza hai ke Qalb eesaar karay .Is liye Qalb-e-Insaani apni zindagi ke liye is khoon ka sirf 11٪hissah iste'maal karta hai baaqi 89٪khoon jism-e-insaani ke doosray a'azaaye rayeesa ki hayaat qaayem rakhne ke liye pump kar deta hai .Eesaar-e-Qalb ki yeh kaifiyat hai. Hadees-e-Shareef ki yeh aa'la tareen haqeeqat hai.

Insaan ka yeh azeem dil bhi alaalataon ki zad mein aata hai. qalb ki yeh alaalaten kabhi roohaani hoti hain, nafsiyaati hoti hain aur kabhi azuyaati wa jismaani .Aasmaani Kutub mein tazkeraye qalb na sirf is unwaan se hai ke qalb azuye rayeesah hai, zaamin-e-hayaat hai, markaz-e- rooh o roohaaniyat hai. jis mein

zameer hai, is mein khwahishaat ki duniya aabaad hai aur Qalb hi se faislay huwa kartay hain.

Isi qalb ke baaray mein Shaikh Arrayees Hakeem Ibn Seena yeh irshaad farmaate hain ke Qalb Jaraahat (Surgery) bardaasht nahin karsakta. Qalb ek haamil hamaye nazaakat azu hai jisay dukhaaya nahin jaasakta aur iske saath adam insaaniyat, adam sharaafat ka sulook nahin kiya jaasakta. Qura'an-e-Hakeem mein aisi 727 Aayaat-e-Kareemah hain jo science ki taraf rehnumaayee karti hain. Ab tak kisi Maaher-e-science ne Ahadees-e-Nabawi Sallallahu Alaihi wa Sallam ka mutaalle'ah is andaaz ke saath nahin kiya. Ulamaa (Haamilin-e-deen) ke bas ki baat nahin ke deen par inki girift baraaye bartari-e-zaat ho. Inka muta'ayyin-o-mahdood nisaab-e-ta'aleem in aasmaanaon aur Zameen ke maojoodaat mein tafakkur-o-tadabbur tak nahin lejaat.

Shaheed Hakeem Mohammed Sayeed,
Hamdard Dawakhana.

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Qur'an-e-Majeed
'Shifa' ka Mazhar

Yeh ek musallima haqeeqat hai ke Qura'an-e-Majeed Shifa ka Mazhar hai .Nabi-e-Akram Sallallahu Alaihi wa Sallam ne farmaya "Khairud-Dawaa Al-Qura'an Qura'an behtareen dawaa hai .Quraan-e-Paak ne apne aap ko seenay ke tamaam masayel ke liye shifa qarar deta hai .Buzurgaan-e-Salaf Surat al-Hijrki Aayaat 97se 99tak ko dil ki beemaariyaon ke liye khusoosi taur par mufeed qaraar detay hain .In mazkoorah aayaat ko mareez subh-o-shaam 3_3martaba padh le tab shifa ka hona laazmi hai lekin iske liye Yaqeen-e-Kaamil chaahiye. Iske alawah Sarwar-e-Kaayenaat Sallallahu Alaihi wa Sallam ne"Talbeenah" ko istemaal karne ki talqeen farmaayee hai.

Talbeenah kya hai aur kis tarha tayyaar kiya jaata hai. Hamaray Nabi Sallallahu Alaihi wa Sallam ne iski tarkeeb bataayee hai. Is se muta'lliq kayee Ahadees hain .Dar asal ye"Jao" se banaya jaata ha. Jao ko grinder mein maamooli andaaz se grind kiya jata hai aur is se daliya banaya jaata hai. Yaane jao doodh mein paka kar thhanda hone ke baad is mein shahed (honey) milaya jaaye. wahi talbeenah hai .Iske sattu bhi banaaye jaatay hain. Jo dekhne mein Gehoon (wheat) ke mushabeh hoti hai .Gehoon kisi qadr motay hotay hain jabke"Jao" baareek aur kisi qadr laambi hoti hai.

Taajir tabqa apne nafay ke liye istehsaal (exploitation) kar raha hai .Is mein barley ka powder shamil karte huway isay talbeenah ka title lagakar zaayed qeemat par frokht kiya jata hai jabke jao ki qeemat bamuskil 50ta 60Rs./kg hai. Taajereen isay 400 grams ki packing ke zariye Rs. 250/- mein frokht karte hain.

Jao ke baaray mein Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha bayan farmaati hain:

"Kaana Rasool-Allahi Sallallahu Alaihi wa Sallam" Iza akhaz ahadan min ahlal wa'ak amr bil hasa minashshaeer fafa'a Summa Amrahum Nahsoo Annahu, Summa Yaqool Annahu yar tuaad Al-Hazeen wa Yassir Dafuad Al-Saqeem Kama Yasiru Ahadan Kun Al-Wasakh Bil ma a min Wajhaha (Ibn Maaja).

Hazrat Mohammed Mustafa Sallallahu Alaihi wa Sallam ke ahle khana mein jab koi beemaar hota thha to hukm hota ke iske liye jao ka daliya tayyar kiya jaaye .Phir farmaate thhay ke yeh beemaar ke dil se gham ko utaar deta hai aur kamzori ko yun utaar deta hai jaise ke tum mein se koi apne chehray ko paani se dhokar is se ghilaazat utaar deta hai .Isi mas'alay par Hazrat Aayesh Siddiqu Razi-Allahu Ta'ala Anha ki ek riwayat is waaqqe'ay mein yeh izafah karti hai ke jab beemaar ke liye daliya pakaya jaata thha to daliye ki haandi us waqt tak choolhe par chad-hi rahti thhi ke woh ya to tandrust ho jaaye ya phir uski maut waaqq'e hojaaye. Is se ma'aloom hota hai ke garm garm daliya mareez ko musalsil baar baar dekar uski kamzori ko door karna hai aur uske jism mein muqabilah karne ki quwwat aur taaqat paidah karna hai.

Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ne jin tareeqaon se khud apni beemaariyaon ka ilaaj farmaaya hai ya kisi doosre shakhs ke liye koi nuskha tajweez farmaaya hai to is se usko shifa haasil huwi hai ۔In tamaam aazmoodah tibbi nuskhaon aur hakeemanah tareeqaon ko chand sutoor mein ihattaa karne ki koshish ki gayee hai. Allah Ta'ala hamaari in koshishaon ko kaamiyaab karay"۔Aameen "kyunke Allah hi kaamiyabi dene wala hai. Is tarha kitaab-e-mazkoorah mein jin baataon ka ihaatah kiya gaya hai woh khayali nahin hain ya phir qiyas par mabni nahin hain balke Imam Al-Mohaddis Shamsuddin Abu Abdullah Ibn Al-Qayyim Al-Jaozi ke iqtebaas ka tarjumah Hakeem Azizurrehman Azmi ne kiya hai. Is tarha Mumtaz Daanishwar Dr۔ Khalid Ghaznawi aur doosre zaraaye iblagh se tarteeb mein madad li gayee hai ۔Allahu Rabbul Izzat se dua hai ke woh hamari is koshish ko kaamiyabi se hamkinaar karte huwe Khalq-e-Khuda aur Ummat-e-Mohammedi ko faayedah aur shifa honay ka baa-is banaaye. "Aameen Summa Aameen Ya Rabbul-Aalameen".

❋

Jao' Muhaddiseen aur Sho-araa ki Nazar Mein

Jao ko doodh mein pakaane ke ba'ad mithhaas ke liye Shahed (Honey) dala jaata hai. Yahi "Talbeenah" hai jise Aaqaay-e-Naamdaar Sallallahu Alaihi wa Sallam ne hamaray liye sehat bakhsh qaraar diya hai .Aaqaay-e-Naamdaar Sallallahu Alihi wa Sallam ne farmaya ke yeh beemaar ke dil se gham ko utaar deta hai aur kamzori ko bhi khatm karta hai.

Jao khaane se quwwat milti hai .Isi sabab se Allama Iqbal ne apne ek she'r mein yun bayaan kiya hai.

Hai jahan mein naan sha'eer par madaar Quwwat-e-Hyderi

Jabke Mirza Ghalib kehte hain:

Dil-e-Naadaan tujhe huwa kya hai
Aakhir is dard ki dawaa kya hai

Muhaddiseen ke mutabiq "Jao" jismani kamzori ke alawah Khaansi aur Halaq ki sozish ke liye mufeed hai .Jism se ghilaazataon ka ikhraaj karti hai .Peshaab aawar hai aur Piyaas ko taskeen deti hai.

Isliye Aaqaay-e-Naamdaar Sallallahu Alaihi wa Sallam ne kaha ke:

1. Yeh mareez ke dil se bojh ko utaar deti hai.
2. Gham aur Fikr se najaat deti hai.

"Jao" ke baaray mein Hukamaaye Qadeem ne baday ahem tajrubay kiye hain .Bu Ali Seena ne likha hai ke"Jao" khaane se jo khoon paidah hota hai woh mo'tadil, saleh aur kam gaadha hota hai. Firdaus al-Hikmat mein likha hai ke"Jao" ko iske wazn se 15 guna paani mein itni halki aanch par pakaya jaaye ke teesra hissa ud jaaye. Yeh paani jism ki taqreeban 100beemaariyaon mein mufeed hai.

Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha riwaayat farmaati hain ke Aaqaa-e-Naamdaar Sallallahu Alaihi wa Sallam ne farmaya: Innal Haazirah Arq al-Kilyah iza Taharrak aza saahibha khud ad-ha bi-Ayyu al-Muharriq wal Asal. (Abu Dawood, Mustadrak, Al-Haakim, Al-Haaris, Abu Nayeem).

Gurday ka markaz iski jaan hai .Agar is mein sozish ho jaaye to jiska gurdah hai usay badi aziyyat hoti hai .iska ilaaj ublay huway paani mein Shahed (Honey) milakar kiya jaaye. paani ko ubaaltay waqt agar is mein"jao" bhi shaamil kar len to fawaayed teen gunaa badh jaayengay. yeh lazeez sharbat gurdaon ki hama aqsaam ki sozishaon, masane ki sozish aur Me'day ke alsar mein kisi bhi dawaayee se ziyadah mufeed aur faori taur par moa-ssir paya gaya hai .Qadeem Yunaan mein jab Olympic khelaon ka daur shru hota to khilaadiyaon mein tawanaayee paidah karne ke liye "Jao" ki Roti khilaayee jaati thhi.

Kayee Ahaadees"Jao" ki afadiyat aur shifayee khusisyaat ko

bayaan kartay hain .Jadeed mushahidaat ke bamujib me'dah aur aantaon ke alsar waalay mareezaon ko subh ke naashtay mein Aaqaa-e-Naamdaar Sallallahu Alaihi wa Sallam ke azeem nuskhay ke mutabiq talbeenah diya gaya to alsar ka har mareez do se teen maah mein tandrust ho gaya. ek khatoon ko alaamaat khatm honay par yaqeen na aaya to mazeed mo'aayenaon (tests) ke liye woh America gayeen .Wahan par inhen bataaya gaya ke me-dah aur aanten mukammil taur par thheek ho chuki hain jabke behtareen ilaaj ke mutaabiq yeh muqaam do saal se kam arsay mein nahin aata.

Peshaab mein khoon aur peep ke mareezaon ko wajha kuchh bhi ho marz ke munasib ilaaj ke saathh"Jao" ka paani agar shahed mein daal kar pilaya jaaye to takleef 15roze mein khatm ho jaati hai. Ba'az auqaat yehi tareeqa Gurdaon aur Masaane ki pathri nikaalne mein mo-assir saabit huwa.

Puraane Qabz ke marz ke liye"Jao" ke daliye se behtar aur mahfooz koi dawaayee dekhi nahin gayee .Isi tarha khoon mein cholestrol ko kum karnay mein"Jao" ke daliye se ziyaadah koi dawaayee moa-ssir saabit nahin huwi.

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Sehatmand Zindagi Kaise Guzaaren

Sehatmand Zindagi guzaarne ki sabse aasaan tarkeeb islam ko dilse qubool karlena hai jo ek mukammil zaabtaye hayaat hai. Ispar amal karne wala hamesha tandrust rehta hai. Apne Jism aur Daantaon (Teeth) ko din bhar mein kam-az-kam 15martaba dhona, khaane peenay ki cheezaon ko dhaanp kar rakhna, saaf paani ka istemaal, raat ka khaana jaldi khaalena aur chahel qadmi karna, is ke sabab kisi shadeed beemaari ka shikaar nahin ho sakta. Musalmaan bisiyaar khor (khoob khaane wala) nahin hota .Jiske nateeje mein chiknaayee ki ziyadati aur payt ke amraaz se mahfooz rehta hai .Tawanaayee ke yeh gur jisay aaj jadeed science bahut ziyadah ahmiyat de rahi hai inke baaray mein hamaaray Aaqa Haadi-e-Barhaque Sallallahu Alaihi wa Sallam ne 1400Saal Pahle hamen batadiya thha .Aap Sallallahu Alaihi wa Sallam Pehle Tabeeb hain Jinhon ne Dil ke Dauray (Heart Attack) ki Tashkhees Farmaayee, aur Marz-e-Diq (T.B). ko"Pleurisy" ki wajha bataayee. "Pleurisy" Pasli ke dard ko kehte hain.

Nafsiyaat ke maghribi maahereen islam mein halaal aur haraam ke mas'alay par shiddat se e'teraaz karte hain ,jab bhi koi musalmaan Jhatka ya Suwwar(PI) ka gosht khaanay se inkaar karta hai to woh is amal ko (Psychological Taboo) se ta'abeer karte hain jo ilmi nuqta-e-nazar se ghalat hai. Qura'an-e-Kareem ne "Aayat-e-Hurmat" mein Murdaar Khoon, Suwwar (PIG) ke gosht

ke alawah un jaanwaraon ke gosht se bhi mana kiya hai jo bulandi se giray hon, takraaye hon, laathhi se zakhmi kiye gaye ya majrooh kiye gaye ya darindaon ne cheera phhada ho. Yehi tamaam gosht insaani sehat ke liye muzir aur nukhsaan deh hain.

Qura'an-e-Kareem ne farmaaya hai ke hum ne Nabi-e-Kareem Sallallahu Alihi wa Sallam ko ILM AUR HIKMAT sikhaayee. Kisi cheez ka ilm iske banaane waalay se ziyadah aur kaun jaan sakta hai, Khuda Wande Quddoos waise bhi Aleem aur Hakeem hai.

Haadi-e-Barhaque Sallallahu Alaihi wa Sallam ne apne irshadaat mein insaani sehat ke kisi bhi pehloo ko faraamosh nahin kiya. Aap Sallallahu Alaihi wa Sallam ne beemaariyaon se bachaaoo ka mukammil aur qaabil-e-a mal nizam marhamat farmaaya. Khusrah, Diq (TB) Chechak, Kaali Khaansi mareez ki saans se phailte hain. Aaqaay-e -do Jahan Sallallahu Alaihi wa Sallam ne mareez se baat karte waqt ek meter ka faasla rakhna zaroori qaraar diya. Is tarha mareezaon ko hidaayat di gayee hai ke woh khaanste aur chheenkte waqt moonh ke aagay kapda ya rumaal rakhen jis se jaraaseem doosraon tak na pahonchen. Europe ne hamaaray in usoolaon aur taur tareeqaon ko apnnate huway apna kaarnama qaraar diya hai.

Baher-haal agar hum khuloos-e-dil se Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ke bataaye huwe rehnumayaana khutoot ko apnaate hain to yeh hamaare liye hi behtar hai. aaj surat-e-haal yeh hai ke ma'amooli si beemaari par har Corporate Dawakhaanay mareez ko paise denay waali machine samajh liye

hain. Dil, Gurday, Jigar, Jodaon ke dard aur deegar takleef deh amraaz ki qeematen laakhon Rupiyaon ke packages par mushtamil hain, in-se bachne ke liye Tibb-e-Nabawi Sallallahu Alaihi wa Sallam ko apnaaiye, bud-tareen beemaariyaon se najaat paaiye aur be-hisaab kharch se bachiye.

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Dil ke Dauray ka Pehla Mareez

Taareekh is baat ki gawah hai ke Dil ke Dauray (Heart-Attack) ke sabab sabse pehle mareez ki tashkhees aur ilaaj Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ne farmaayee. Woh mareez aisa umdah shifa yaab huwa ke Nabi-e-Kareem Sallallahu Alaihi wa Sallam se ilaaj karwaane ke ba'ad Ghoday (Horse) par taqreeban dedh laakh mile ka safar kiya aur kayee jangaon mein hissah liya .Jabke aajka mareez seedhi-yaan (Stairs) chadhne ke bhi laayeq nahin hota. Yehi hai farq.

Qura'an-e-Majeed is baat ki tasdeeq karta hai ke Allahu Rabbul Izzat ne Nabi-e-Kareem Sallallahu Alaihi wa Sallam ko woh ilm sikha diya jo unko na aata thha. Goya Aap Sallallahu Alaihi wa Sallam ya us daur ke attibba" ko amraaz-e-qalb se aagaahi na thhi to zaroorat padne par Allah Ta-ala ne apne Nabi Sallallahu Alaihi wa Sallam ko Cardiology sikha di. Aap Sallallahu Alaihi wa Sallam ne na sirf ek mareez ka shaafi ilaaj karke apna ilm dikhaya balke dil ki beemaariyaon se bachne aur unke ilaaj ke muta'addid tareeqay bhi ata farmaaye.

Hadees mein Nabi-e-Kareem Sallallahu Alaihi wa Sallam se dil ke ilaaj ke liye muta'addid cheezaon ka tazkirah milta hai. Aap Sallallahu Alaihi wa Sallam ne dil ko taaqatwar banaane ka raasta bhi dikhaya hai .Dil ki chhoti moti beemaariyaon se bachay rehne ka usloob bhi sikhaya.

Har Musalmaan yeh maanta hai ke Qura'an-e-Majeed ek Ilhaami Kitaab hai aur woh Rushd-o-Hidayat ke alawah shifa aur sehat ka zariya bhi hai to is se apne tibbi masaayel ka hal talash karna yaqeeni aur aasaan raasta hai. Nabi-e-Kareem Sallallahu Alaihi wa Sallam Allahu Rabbul Izzaat ke sachchay Nabi hain aur Aap Sallallahu Alaihi wa Sallam ne ba-qaol Qura'an-e-Kareem ,jo kuchh bhi kiya apni taraf se nahin kiya balke Allah Ta'ala ne Aap Sallallahu Alaihi wa Sallam ko sikhaya to Aap Sllallahu Alaihi wa Sallam ke irshaadaat aur mua'alijaat mein kisi naakaami aur ghalati ka koi andesha nahin hosakta.

Hazrat Sa'ad Ibn Abi Waqqas Razi-Allahu Ta'ala Anhu ki alaalat taareekh-e-tibb ka ek hairat angez waqqi'aah hai kyunke, jab Hazrat Sa'ad Ibn Abi Waqqas Razi-Allahu Ta'ala Anhu beemaar huway to ayaadat ke liye Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam tashreef farma huway aur Aap Sallallahu Alaihi wa Sallam ne apna Dast-e-Mubarak unke kaandhaon ke darmiyaan rakha to us haath ki thhandak Hazrat Sa'ad Ibn Abi Waqqas Razi-Allahu Ta'ala Anhu ki poori chhaati mein phail gayee. (Dil mein takleef ke sabab unki chhaati mein shadeed jalan aur dard ho raha thha). phir Aap Sallallahu Alaihi wa Sallam ne farmaya isay dil ka daurah pada hai. isay haris bin kulah ke paas lejaao jo shaqeef mein matab karta hai. woh isay madinah kli 7Ajwah khajooren guthli samayt koot kar khilaaye.

Doosri riwaayat mein hai ke chhaati par haath pherte waqt Aap Sallallahu Alaihi wa Sallam ne shifa yaabi ke liye yeh dua bhi farmaayee thhi",Allahumma Ashfi Sa'ad.

is tarha Hazrat Sa'ad Ibn Abi Waqqas Razi-Allahu Ta'ala

Anhu pehle mareez thhay jin ke dil ki beemaari ki tashkhees Sarwr-e-Kaonain ne ki thhi.

Doctraon ko 19ween Sadi tak Dil ke Dauray ke ta'alluq se Ilm nahin thha.

- **Dil ka daurah padne ke ba'ad kabhi koi mareez tandrust nahin huwa.**

- **Daur-e-haazir ke behtareen ilaaj aur operations ke ba'ad bhi mareez ko saari umr dawaayen khhani padti hain. Ma'amooli mashaqqat se kisi waqt bhi phir se daura padne ka andesha rehta hai.**

- **Is ek dauray ke ba'ad Hazrat Sa'ad Ibn Abi Waqqaas Razi-Allahu Ta'ala Anhu ko phir kabhi koi takleef nahin huwi. unko ek martaba galay mein sozish huwi jiske liye Khajoor, Jao, Mulatthhi aur Baihi Danay ka fareeqa (Joshaandah) diya gaya. Doosri martabah unhen Khhaarish huwi .Hazrat Sa'ad Ibn Abi Waqqas Razi-Allahu Ta'ala Anhu ne ek aam aadmi se ziyadah umr paayee aur aakhhri waqt tak tandrust aur tawanah rahe.**

Dil ke dauray ke ilaaj mein Sarwar-e-Kaonain Sallallahu Alaihi wa Sallam ke tahayef ki itni ziyaadah ahmiyat rahi ke Allama Ibn Al-Qayyim Jaozi Rehmat-ullah Alaih ne apni kitaab mein ek khusoosi baab is tarha rakhha hai.

"Fi Hadiyah Sallallahu Alaihi wa Sallam fi ilaaj Assam'uoo"

Atibbaaye Qadeem mein Bu Ali Seena Tibb-e-Nabawi Sallallahu Alaihi wa Sallam se ziyadah mutaasir raha hai.

Adwiyat-un-Nabawiyyah Sallallahu Alaihi wa Sallam ke tazkeray mein ulamaaye aksar ne in adwiyah ke fawaayed ke baaray mein Bu Ali Seena ki raaye ko shaamil kiya hai .jiska matlab yeh hai ke woh adwiyaah uske iste'maal mein raheen aur woh un se waaqif thha .Nabi-e-Kareem Sallallahu Alaihi wa Sallam se muta'asssir hokar usne ek kitaab"Dil ke liye mufeed adwiyaah" murattab ki hai jiska naam "Al-Adwiyyat-ul_ Qalbiyyah" dil ki beemaariyaon ke ilaaj mein adwiyah ka istemaal rakkhha .Bu Ali Seena ki ikhtera'a nahin hai ,isay Baargaah-e-Risaalat Ma'ab Nabi-e-Akram Sallallahu Alaihi wa Sallam se ilaaj ka usool samjhha gaya aur phir isne Dil aur Jigar ki islaah karne waali adwiyah ka suraagh lagaaya.

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Tibb-e-Nabawi Sallallahu Alaihi wa Sallam aur "GHIZAAYEN"

Tibb-e-Nabawi Sallallahu Alaihi wa Sallam insaanaon ki bhalaayee aur tandrusti ki zaamin hai .Chunaanchay Aaqaaye Do Jahaan Sallallahu Alaihi wa Sallam ne hamen un cheezaon ke iste'maal ka tareeqa sikhhaya hai aur unka usloob bayaan kiya hai jinke iste'maal se chhoti moti beemaariyaon se bacha jaa sakta hai jo ke ba'ad azan mohlik beemaariyaon mein mubtila kar sakti hain. Aaj baazaar mein dastiyaab honay waali ghizaayen jo ziyadah tar fertilizers ka sahara lekar banaayee jaa rahi hain ya kaasht ki jaa rahi hain woh bahut ziyaadah nuqsaan ka sabab ban rahi hain jinke iste'maal ke liye aaj ka insaan majboor hai .Agar hum Tibb-e-Nabawi mein bataayee gayee aghziyah aur nuskhaon ka iste'maal karen to tab hum mohlik beemaariyaon se mahfooz rah sakte hain ,shart yeh hai ke inhen pooray yaqeen-e-kaamil se iste'maal karen. jaise Khajoor (Dates), Kaddu) Loki (Jao) Barley or a Grain of Barley (Safarjal) Bahayee Phal (Anjeer) Fig (Anaar) Pomagranate (Kheera) Cucumber (Angoor) Grape (Shahed) honey (Kalonji) Fennel- Seeds (Methi) Funegreek (Zaitoon) Olive (ke rozana iste'maal ki talqeen ki hai. Nabi-e-Kareem Sallallahu Alaihi wa Sallam ne apni taraf se koi baat nahin kahi balke unhon ne jab bhi"WAHI)"Revelation (Naazil huwi uska izhaar kiya hai. Is tarha Allahu Rabbul-Izzat ne apne Pyaare Nabi Sallallahu Alaihi wa Sallam ke zariye Khalq-e-Aam aur insaanaon ki bhalaayee aur unki sehat wa tandrusti ke liye Ehsaan-e-Azeem kiya hai.

"Talbeenah" banaanay ka Aasaan tareeqah

Dar-asal yeh"Jao" se tayyar kiya jaata hai".Jao" ko Arabi mein Sha-eer English mein "Barley" kaha jaata hai. "Jao" ke baaray mein Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ke irshadaat mein"Jao" ki ROTI aur"Jao" ke Daliye (Talbeenah) ko badi ahmiyat di gayee hai .Talbeenah Amraaz-e-Qalb ka behtareen ilaaj hai. "Jao" se Sattu bhi banaaye jaate hain lekin baazaar mein aam taur par dastiyaab nahin hain. Amraaz-e-Qalb se bachne ke alawah bhook ki kami ki shikaayat ko bhi door karta hai. Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha ki ek riwaayat mein jab koi bhook ki kami ki shikaayat karta to Aaqaaye Do Jahan Sallallahu Alaihi wa Sallam usay Talbeenah khaanay ka hukm detay aur farmaatay ke us Khuda ki Qasam jiske qabze mein meri jaan hai yeh tumhaaray petaon se ghilaazat ko istarha utaar deta hai jis tarha koi apne chehray ko paani se dhokar saaf kar leta hai. Hazrat Aayesha Siddqua Razi-Allahu Ta'ala Anha riwaayat farmaati hain ke pareshaani aur thhakan door karne ke liye Talbeenah ke iste'maal ka Irshad milta hai.

Talbeenah banaanay ka aasaan tareeqah yeh hai ke"Jao" ko koot len ya phir isay grinder ke zariye hasbe zaroorat mota ya phir powder ki shakl mein laayen. Is se do cheezen banti hain. Ek to daliya jise banaatay waqt paani mein pakaayen .Jab paani sookh jaata hai tab saalan banaane mein jo Masaalah jaat (Spices) iste'maal hotay hain milaaye jaate hain jis se daliyah ban jaayega, jabke "Talbeenah" usay kehte hain jab"Jao" ko hasbe zaroorat baareek karke usay doodh mein pakaaya jaata hai .Jab doodh sooskh jaaye tab isay choolhay se utaar len aur thhanda honay ke ba'ad is mein hasbe zaroorat Shahed (Honey) milaalen. Yehi Talbeena hai. Lekin taajereen aur thhug isay kisi aur shakl ka naam de rahay hain .Yeh Tibb-e-Nabawi Sallallahu Alaihi wa Sallam ke khilaaf jaata hai. Oopar bayan kiya gaya tareeqah sabse aasaan aur sabse acchha hai.

Chunaanche iste'maal karne se pehle is kitaab ki ibtedaa mein Surat Al-Hijr ki jin Aayaat ke baaray mein bayaan kiya gaya hai unka teen martaba padhhna laazmi hai .Aur is tarha yeh ek Muskha-e-Nabawi hai.

Qist Sheerin 100gram, Kaasni ke beej 5gram, Barg Hindi 10 gram aur Kalonji 25gram lekar in adwiyaat ko grind kar len, is sufoof ko Subh o Shaam khaanay ke ba'ad ek chhota chamcha iste'maal karen aur agar Ajwah Khhajoor dastiyaab hon to thheek hai warna doosray khhajoor bhi iste'maal kiye jaasakte hain, saath hi saath ek glass neem garm paani mein teen chaaye ke chammach Shahed milaalen aur peelen is se marz-e-qalb door ho jaayega aur jo bhi qalb ki beemaari se mahfooz rehna chaahte hain woh sirf talbeenah iste'maal karen jo kayee amraaz ko thhikaanay lagaanay ka kaam karta hai.

Tibb-e-Nabawi Sallallahu Alaihi wa Sallam ke Nuskha -e-jaat aur Mu'aalijaat ko mukhtalif kitaabaon mein mukhtalif beemaariyaon aur unwaanaat se tasneef kiya gaya hai jo nihaayat hi Qaabil-e-Qadr hain jiski jitni bhi ta'areef ki jaaye kum hai.

Chunaanche mazkoorah kitaab mein inhi bayaan kardah kitaabaon se mazaameen haasil kiye gaye hain. Jinhen mukhtasaran andaaz mein bayaan kiya gaya hai taake iste'maal karne waalay ko aasaani se samajh mein aasake jabke in kitaabaon mein jo tafseel di gayee hai us se talabaa ko faayedah hosakta hai. Aam aadmi ke liye samajhna mushkil hai. Agar aap kisi marz mein mubtela hain to apne Tabeeb se dariyaaft kijiye ke Tibb-e-Nabawi Sallallahu Alaihi wa Sallam ke nuskhe ko iste'maal kiya jaasakta hai ya nahin jabke aam sehat-mand afraad ko iski zaroorat nahin .Woh sirf hifaazat-e-sehat ko malhooz rakhte huway iste'maal karen to aane waalay amraaz se bach sakte hain.

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Kalonji (Nigella Sativa)

Kalonji ko Arabi mein"Habb-e-Sauda" ke naam se jaana jaata hai aur english mein yeh"Nigella Sativa" ke naam se maosoom hai .Kalonji Zamaana-e-Qadeem se aachaar daalne aur pet ki beemaariyaon ke ilaaj ke liye musta'mil hai .Hazrat Abu Hurairah Razi-Allahu Ta'ala Anhu bayaan karte hain ke main ne Aaqaaye Do Jahan Sallallahu Alaihi wa Sallam ko farmaate huwe suna ke Kaalay Daane mein Maut ke siwa har beemaari ke liye shifa hai. Is ziman mein kayee Ahadees-e-Mubaarekah hain jin mein Bukhari, Muslim, Ibn-e-Maaja, Musnad Ahmed shaamil hain. Aur deegar Muhaddiseen se tasdeeq hoti hai. Mashriq-e-wustaa ke Atibba ne Islaam ki aamad se pehle iska kahin zikr nahin kiya. Iska iste'maal Islaam ki aamad ke ba'ad shru huwa. kyunke Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ne isay shifa ka mazhar qaraar diya .Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ke Irshaadaat Mo'jezaat-e-Nubuwat mein se hain.

Ibn maaja ki ek hadees ke mutaabiq Saalam Bin Abdullah apne waalid-e-mohtaram Hazrat Abdullah Bin Omar Razi-Allahu Ta'ala Anhu se riwaayat karte hain ke Rasool-Allah Sallallahu Alaihi wa Sallam ne farmaaya ke tum apne oopar"Kaalay

Daanaon "ko laazim kar lo ke in mein maut ke siwa har beemaari se shifa hai .Kalonji ka tayl bhi iste'maal kiya jaata hai lekin iske tayl ki asliyat se muta'alliq aaj bhi shukook hain .Kyunke agar ek kilo gram Kalonji ka tayl nikaala jaaye to ba-mushkil do ta teen tolay haasil hota hai. Taajereen is mein doosra tayl milaakar nikaalte hain.

Hazrat Aayesh Siddiqua Razi-Allahu Ta'ala Anha ne bataaya ke Rasool-Allah Sallallahu Alaihi wa Sallam farmaate thhay ke in Kaalay Daanaon mein har beemaari se shifa hai magar"Saam" se nahin. Main ne poochha"Saam" kya hai. Unhon ne kaha "Maut".

Zahbi Razi-Allahu Ta'ala Anhu ke ba-moojib Kalonji jism ke kisi bhi hissay mein waaqq'e rukaawat ya'ane sidah ko door karti hai .tabkheeri maaddaon ko khaarij karti hai .Me'day ko mazboot karti hai .Haiz, Doodh aur Peshaab laati hai. Agar isko pees kar sirkah mein milaakar khaaya jaaye to payt ke keeday maar deti hai. Dammah ke mareezaon ke liye bhi mufeed hai. Iska ½ chamcha pees kar paani ke saathh peenay se dammah mein mufeed hai .Sar dard, Khhaansi, Dard-e-Seenah, Isteqa aur Riyahi (Mucous) Qaolanj mein mufeed hai .Isay paani mein pakaa kar Shahed (Honey) milaakar peenay se masaane ki pathhri nikal jaati hai aur agar nahaar munh Raoghan-e-Zaitoon ke saath khaaya jaaye to chehray ka rang surkh ho

jata hai .Is tarha isay garm karke soonghne se zukaam door ho jaata hai. 3maasa sufoof makkhhan mein milaakar chataane se hichki bund ho jaati hai .Peshaab ki rukaawat ko door karti hai. Hakeem Jaalinoos ko payt ki beemaariyaon ke ilaaj main daa'wa thha. Iska mujarrib nuskha kalonji ko shahed mein milaakar deta

thha. Yehi aisi tarkeeb hai saans ki ghutan, Jigar ki kharaabi, Phhoday Phhunsiyaon aur Aa'saabi takaleef mein baday etemaad ke saathh diya jaa sakta hai.

Nabi-e-Kareem Sallallahu Alaihi wa Sallam ke usoolaon ko saamne rakhkar ziyabeetas (diabetic) ke mareezaon ko 3hissah kalonji aur ek hissa kaasni ke beej milaakar naashtay ke ba'ad ek chhota chamcha diya gaya .Ek haftay mein khoon mein glucose ki meqdaar kum honay lagi. Peshaab mein Shakar kum ho gayee jab ke ziyabeetas ke liye mukammil shifa qaraar nahin de gayee. Puraanay Huffaz, Bacchhaon ko Qura'an Hifz karaate waqt yaad-daasht ko behtar bananay ke liye nahaar munh kalonji ke chand daanay khilaaye jaatay thhay. Kalonji ko qist aur habbarrishaad mein hum wazn milaakar peesnay ke ba'ad sirkah mein hal karke ubaala gaya. Phir chhaan kar adwiya ke phook nikaal detay hain. Is tarha yeh lotion jildi amraaz ke liye nihaayat shifaa bakhsh hai, agarcheke amraaz-e-jild ki lambi fehrist hai aur aisi koi dawa maujood nahin hai jo har ek mein mufeed ho. Is nuskhay ko aazmaaya gaya aur aksar aisi beemaariyaon mein faayedah mand saabit huwa .Baher-haal kalonji ki ta'areef Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ne ki hai .Kisi ghair zaroori bahes mein paday baghair iste'maal sunnat bhi hai aur shifa bakhsh bhi.

Market mein Kalonji ka tayl dastiyaab hai .Kalonji mein do qism ke tayl hotay hain .Ek qism udh jaati hai. Beejaon mein shifaayee asraat ka kuchh hissa khhali ya phook ban kar reh jaata hai is liye ummeed nahin ki jaasakti ke tayl mein woh tamaam fawaayed hongay jo beejaon mein hotay hain.

Anjeer_At-Teen_Fig

Mufassireen ka khayaal hai ke zameen par insaan ki aamad ke ba'ad iski afaadiyat ke liye sabse pehla darakht jo mo-riz-e-wajood mein aaya woh Anjeer thha .Ek riwaayat yeh bhi hai ke Hazrat Adam Alaihissalam aur Hazrat Hawwa Alaihissalam ne apni satr poshi ke liye anjeer ke pattay iste'maal kiye thhay .Phalaon mein yeh sab se naazuk phal hai. paknay ke ba'ad jhhaad se yeh apne aap girjaata hai.

Qura'an-e-Majeed mein anjeer ka zikr sirf ek hi jagah hai magar mukaammil aur bhar poor hai.

"Surah At-Teen" Tarjumah: Qasam hai anjeer ki aur Zaitoon ki aur Toor-e-Seena ki aur is Daar-ul-Amn shaher ki ke insaan ko ek behtareen tarteeb ke saathh takhleeq kiya gaya hai.

Hazrat Baraa Bin Aazib Razi-Allahu Ta'la Anhu farmaate hain ke safar ke daoraan namaazaon mein Aaqaaye Do Jahan Sallallahu Alaihi wa Sallam ek Rak'at mein Surah At-teen zaroor tilaawat farmaate thhay .Atibba-e-qadeem ne Anjeer ka iste'maal Ahd-e-Risaalat ke ba'ad shru kiya.

Hazrat Abu Ad-darda Razi-Allahu Ta'ala Anhu farmaate

hain: tarjumah: aaqaaye naam daar sallallahu alaaihi wa sallam kl khidmat mein kahin se anjeer se bhara huwa thhaal aaya thha. aap sallallahu alaihi wa sallam ne hamen farmaaya ke khhaao, hum ne us mein se khaaya aur phir irshaad farmaaya agar koi kahay ke koi bhi phal jannat se zameen par aasakta hai to main kahoonga ke yehi hai woh kyun ke bila shub-ha jannat ka mewah hai is mein se khhaao ke yeh bawaaseer ko khatm kardeta hai aur gathhiya aur jodaon ke dard mein mufeed hai.

Isi hadees ko Imam Mohammed Bin Zahbi Razi-Allahu Ta'ala Anhu ne bhi taqreeban in hi alfaaz mein bayan kiya hai. magar hadees ka ma'akhaz bayan nahin kiya jabke kanz-ul-amal mein Ala'uddin Al-Hindi R.A, yehi riwaayat ma'amooli raddo badal ke saathh is soorat mein Hazrat Abu Zar Razi-Allahu Ta'ala Anhu se bayaan ki hai.

Anjeer ke Fawaayed:

Aaqaay-e-Do Jahan Sallallahu Alaihi wa Sallam ne jin jin aghziyah ke iste'maal ki taakeed farmaayee hai is mein be-shumaar beemaariyaon se najaat ka raasta milta hai.

Anjeer ko nahaar munh khaana ajeeb-o-ghareeb fawaayed ka zariya hai .Aantaon ke bund khulte hain. Qabz khatm ho jata hai. Payt se hawa ka ikhraaj hota hai .Piyaas bujhti hai. Aanten narm hoti hain. Peshaab aawar hai. Purani balgham ke ekhraaj aur khaansi mein mufeed hai. Balgham ko nikaalta hai .Allah Ta'ala ne Anjeer ki qasam khaayee hai. Gurday aur masaanay ki pathhri ko nikaalne mein mufeed saabit hota hai. Zaher ke asraat se bachata

hai .Halaq ki sozish ,Seenay ke bojh ,Phephdaon ki soojan ko utaarta hai. Jigar aur Tilli ko saaf karta hai. Jism ko behtar ghiza muhayya karta hai. Sabse ahem tareen baat yeh hai ke Bawaaseer (Piles) ko khatm karta hai .Subho nahaar munh khaane se bawaaseer ki shikaayat dafa'a hoti hai. Qaolanj ke dard, Spasm aur Sidoon ko door karta hai.

Tibb Yunani ke mash-hoor Nuskhe"Sufoof-e-Bars" ka juz haamil anjeer hai. Hakeem Najm-ul-Ghani Khan ne isay Mulayyan (Narm karne waala) Riyah ko tahleel karne waala qaraar diya hai, Jigar aur Tilli ko quwwat deta hai. Mirgi, Faalij, Khafqaan aur Damme ke amraaz mein mufeed hai .Iske saath agar Baadaam aur Akhrot bhi iste'maal karen to aur ziyadah faayedah mand hai.

Aaqaaye Do Jahan Sallallahu Alaihi wa Sallam ne anjeer ke fawaayed mein do ahem irshaadaat se nawaaza hai .woh yeh hain_:

1. Yeh bawaaseer ko khatm kardeta hai

2. Jodaon ke dard mein mufeed hai.

Gurdaon ke fail ho jaane ke muta'addid asbaab hain, is marz ki androoni surat yeh hoti hai ke khoon ki naaliyaon mein tangi ki waj-ha se gurdaon ki kaarguzaari mut'assir hoti hai. Yehi kaifiyat peshab mein kami aur blood pressure mein ziyaadati ka baa-is ban jaati hai.

Bawaaseer ke 3 asbaab hai. Purani Qabz, Tabkheer -e- Me'dah aur Kursi Nasheeni. Chunaanche Qabz se bacha jaaye. Tabkheer-e-Me'dah ke liye adwiyaat li jaayen aur ziyadah dayr baithne se bhi parhayz kiya jaaye.

Baher-haal hamen chaahiye ke bawaaseer, jodaon ke dard, gurdaon ki beemaariyaon aur doosray amraaz se mahfooz rehne ke ziman mein anjeer ke iste'maal ko laazim kar len. anjeer intehaayee sehat bakhsh aur shifaa se bhar poor jannati phal hai.

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Bahayee_Safarjal _Quince

Yeh Sayb (Apple) ki shakl ka phal hai. Hindi mein Bale Phal, Faarsi mein Shel aur Angrezi mein "Quince" kehte hain.Yeh phal duniya ke beshtar Mumaalik ke Pahaadi ilaaqaon mein

kasrat se paaya jaata hai.

Ahaades-e-Nabawi Sallallahu Alaihi wa Sallam ke mutaabiq Hazrat Talha Razi-Allahu Ta'ala Anhu Bin Ubaidullah farmaate hain"Dakhalta Alannabi Sallallahu Alaihi wa Sallammahu, wa biyadihi safarjalah, Faqaal: Doonakaha ya Talha Fa-innaha tajmahu al-fuaad (Ibn Maajah).

Is Irshaad-e-Giraami ko An-Nisaayee ne bhi pesh kiya hai. Main Nabi-e-Kareem Sallallahu Alaihi wa Sallam ki Khidmat-e-Aqdas mein haazir huwa to woh us waqt apne Sahaabaah-e-Kiraam Rizwan-allahum ajma-een ki majlis mein tashreef farma thhay .Unkay haath mein safarjal thha jis se woh khel rahay thhay .Jab main baithh gaya to aap Sallallahu Alaihi wa Sallam ne usay meri taraf karke farmaya"Aye Abaazar !Yeh dil ko taaqat deta hai, Saans ko khushbudaar banaata hai aur Seenay se bojh ko utaar deta hai".

Hazrat Jaabir bin Abdullah Razi-Allahu Ta'ala Anhu riwaayat farmaate hain ke safarjal khhaao woh dil ke dauray ko thheek karke seenay se bojh utaar deta hai. Hazrat Anas Razi-Allahu- Ta'ala Anhu Bin Maalik riwaayat farmmate hain ke Aaqaaye Naamdaar Sallallahu Alaihi wa sallam ne farmaaya":Akul Safarjal Yazhab Bitakha Alqalb".

Safarjal khaane se dil par se bojh utar jaata hai .Inhi se safarjal khaane ke sahi waqt ki nishaan dehi yun milti hai".Kulu Assafarjal Alarreeq, Safarjal ko Nahaar Munh khaana chaahiye. Safarjal ke iste'maal se muta'alliq kayee Ahaadees-e-Nabawi Sallallahu Alaihi wa Sallam maujood hain. Sabka ihaatah karna mushkil hai. Ibn-e-Maajah ki riwaayat ke bamoojib Aaqaay-e-Naamdaar Sallallahu Alaihi wa Sallam ne farmaaya ke safarjal khaao ke yeh dil ke dauray ko door karta hai. Allahu Rabbul-Izzat ne aisa koyee Nabi maamoor nahin farmaaya jise jannat ka Safarjal na khilaaya ho. Kyunke yeh fard k quwwat ko 40 afraad ke baraabar kar deta hai.

Apni "Haamilah Aurtaun" (Pregnant Ladies) ko Safarjal khilaaya karo kyunke yeh dil ki beemaari ko thheek karta hai aur Ladka ya Ladki ko haseen banata hai. (zahbi)

Muhaddiseen ke mushaahidaat aur atibbaay-e-qadeem ke mushaahidaat baday wase'e hain. Is tarha ek hi phal ke mutawaatir iste'maal ki taakeed se ma'aloom hota hai ke Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam ne safarjal ke tibbi kamaalaat ko bataayaa hai isay nahaar munh khaanay ki hidaayat di hai aur dil ki mukhtalif beemaariyaon ke liye akseer qaraar diya hai.

Hamaaray Nabi Sallallahu Alaihi wa Sallam ne dilke dauray ke alaawah doosri beemaariyaon ke baaray mein izhaar aur kaifiyaat o alaamaat ka zikr farmaaya jinke baaray mein ilm-ul-amraaz ke maahereen beesween sadi ke nisf tak ke qareeb jaa kar waaqif huway. Ibn-ul-Qayyim Razi-Allahu Ta'ala Anhu ne jin alaamaat ka zikr kiya hai woh"Cardiac infraction pericarditis aur endocarditis" ka mukammil bayaan hai. Dilke mareezaon ko jab kabhi daura padta hai to iski ibtedaa chhaati mein bojh ki kaifiyat se hoti hai chunaanche mareezaon ko hidaayat di jaati hai ke woh isordil ya angised ki goli jise aam taur par sorbitrate ki goli kaha jaata hai jab bojh mahsoos hota hai tab is goli ko zabaan ke neechay rakhhaa jaata hai. Magar Aaqaaye Madinah Sallallahu Alaihi wa Sallam ne is surathaal ka behtareen ilaaj yeh farmaaya hai ke goliyaan khaane ki bajaaye bahayee jaisa lazeez phal khaaliya jaaye.

Safarjal ke baaray mein bataaya jaata hai ke nafs-ad-dam aur payt ke alsar mein mufeed hai.

Safarjal ke baaray mein Maghribi Mumaalik (Western Countries) mein jo tahqeeq huwi uska khulaasa yeh hai ke yeh dil, dimaagh aur me'dah ko taaqat deta hai. qaabiz hai. jiryaan khoon ko bund karta hai. imsaal aur pechish mein mufeed hai aur muqawwi baah hai. bataaya gaya hai ke maghz bahayee ke gooday ko taaza paani mein acchhi tarha hal karke shakar milaayen. Yeh ishaal aur pechish ke liye ek acchha sharbat hai. Haizah aur ishaal se sehat-yaabi ke ba'ad safarjal ka murabba iste'maal karne ki taakeed ki gayee hai. Murabba aam taur par baazaar mein milta hai lekin khaand ke saathh murabba tayyar kiya jaaye to yeh aur bhi acchha hai.

Aaqaaye Madinah Sallallahu Alaihi wa Sallam ka woh irshaad-e-giraami jo Hazrat Anas Razi-Allahu Ta'ala Anhu ki wasaatat se muyassar aaya hai ke mutaabiq isay nahaar munh khaaya jaaye. Yeh murabbah dil ke mareezaon ke alaawah aantaon mein alsar il-tisaab, Purani Khaansi, Dammah, Dil ke Phailaaoo, aur Puraani Pechish ke mareezaon ko diya gaya woh Fazl-e-Ilaahi ki badaulat shifa-yaab hogaye.

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Sirkah-Vinegar

Urdu mein Sirkah Arabi mein Annahel aur Angreezi mein Vinegar kaha jaata hai .Sirka Gannay ke ras, Chuqandar, Jaamun, Angoor, Kishmish, Mewah, Taadi, Gandum, Jao, Khaand ki Raab aur doosray Phalaon se tayyar kiya jaata hai. Insaan kab se Sirkah tayyar kar raha hai kisi ko ma'aloom nahin. Albattah taareekh ke har daur mein isay "Ghiza" aur Bataur Dawaa istemaal kiya jaata raha hai. Buqraat ne muta-addid beemaariyaon ke ilaaj mein sirkah iste'maal kiya hai.

Irshaadaat-e-Nabawi Sallallahu Alaihi wa Sallam ke mutaabiq Hazrat Jaabir Bin Abdullah Razi-Allahu Ta'ala Anhu riwaayat farmaate hain..

"Annan-Nabi Sallallahu Alaihi wa Sallam Qaal:

Halihil-idaam faqaalu amma indana alafal fida'aa bihi wa ja'al yaakul bihi yaqool na'am al-idaam an-nahal. na'am al-idaam an-nahal. (muslim, ibn majaah).

Hazrat Mohammed Mustafa Sallallahu Alaihi wa Sallam ne ek martabah apne ghar waalaon se saalan poochha. unhon ne kaha ke hamaaray paas sirke ke alaawah kuchh nahin. Aap Sallallahu

Alaihi wa Sallam ne isay talab kiya aur farmaaya ke Sirkah behtareen saalan hai.

Hazrat Umm-e-Haani Razi-Allahu Ta'ala Anha riwaayat farmmati hain :Hammaray ghar Aaqaaye Naamdaar Sallallahu Alaihi wa Sallam tashreef laaye aur poochha ke tumhaaray paas khaane ke liye kuchh maujood hai. Main ne arz kiya ke nahin, albattah "Baasi Roti aur Sirkah hai". farmaaya ke usay le aao. woh ghar kabhi ghareeb nahin hoga jis mein sirka maujood ho.

Iske alawah kayee riwayaat hain. Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha riwaayat farmati hain. Rasool-Allah Sallallahu Alaihi wa Sallam ne farmaaya ke Sirkah behtareen saalan hai. Hazrat Umm-e-Sa'ad Razi-Allahu Ta'ala Anha riwaayat farmaati hain ke Main Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha ke ghar mein maujood thi aur Aap Sallallahu Alaihia wa Sallam ne farmaaya ke tumhaare paas khaane ko kuchh maujood hai. unhon ne farmaaya ke hamaaray paas Roti, Khajoor aur Sirkah hai. Fakhr-e-Kaayenaat Sallallahu Alaihi wa Sallam ne farmaaya behtareen saalan Sirkah hai. (Aye Allah! tu Sirkah mein Barakkat daal de ke yeh Mujh se pehlay Jannatiyaon ka Saalan thha aur woh ghar ghareeb na hoga jis mein Sirkah maujood hoga).

Muhaddiseen ke mutaabiq sirkah thhandak aur haraarat ka haseen imtezaaj hai .Sirkah jism se ghalat maddaon ko nikaalta hai aur tabi'at ko farhat deta hai. Me'dah ke Iltehaab (Arthritis) ko door karta hai zahreeli adwiyah ke asraat ko zaayel karta hai, Pittay se safraa nikalne ki raftaar ko e'tedaal par laata hai. Jism ke kisi hissay mein khoon ka Injemaad (Jama'a) hojaaye to isay hal

karke phir se Sayyaal (patla) banaata hai .Bachche waali aurtaon ka doodh agar ruk jaaye to sirkah ke lape lagaane aur sirkah peenay se jaari ho jaata hai. Pyaas ko bujhhaata hai aur payt ko chhota karta hai.

Tilli ko badhne se rokta hai. Jism mein Warm (Sujan) ki paidaayesh ko rokta hai. Khooraak hazm karta hai .Sirkah aur Gulaab ka Arq jalay huway (Burn) ka behtareen ilaaj hai.

Ibn al-Qayyim Razi-Allahu Ta'ala Anhu kehte hain ke Habb-arrishad ke saath Jao ka aata milaakar Sirkah mein lape banaakar a'asaabi dardaon aur khhaas taur par arq-annisaa (Sciatic pain) ke liye mufeed hai. Sayb, Bahayee (Safarjal) aur Naashpaati se tayyar kardah Sirkah muqawwi hota hai. Atibbaaye Qadeem ke mutaabiq Shahed ke saathh Sirkah milaakar peenay se Haiz (Menses, Menstruation) ka dard kum hota hai .Sirkah bayak waqt thhanda bhi hai aur garm bhi. Ppyaas ki shiddat mein Sirkah ke saathh paani aur namak milaakar dene se taskeen ziyaadah hoti hai. Yehi nuskha loo lagne (Sun- Stroke) se bachaaoo ke liye mufeed hai.

Sirkah beroorni este'maal mein bhi kaar-aamad hai. Bukhaar ki shiddat ko todne ke liye mareezaon ke jism par paani phera jaata hai yaane thhanday kapday ki pattiyaan daali jaati hain .Atibbaa ka kehna hai ke is paani mein agar Sirkah shaamil kar liya jaaye to faayedah jald hota hai.

Apne asraat ke lihaaz se Sirkah Jaraaseem kash, Daafe Ta'affun aur muqaami taur par khoon ki gardish mein izaafah karta hai. Yeh phaphundi (fungus) se paidah honay waali tamaam sozishaon mein kamaal ki cheez hai. Anda (Egg) aur Zaitoon (Olive) milaakar sirkah ko khhoob chalaane (phentne) se myonaise chatni banti hai ,Isay talay huway gosht ke qatlaon (chaanp) par lagaakar khhaayen to zaayeqa laajawaab ho j aata hai. Surkh mirchaon ko pees kar sirkah mein pakaaya jaaye to chatni banti hai. Saalim Raan ya Gosht ke baday tukdaon ko pakaane se pehle pachhne lagaakar sirkah lagaaya jaata hai is se gosht ke sakht reeshay gal jaatay hain. Chinese khhanaon ki aksariyat mein Sirkah ek juzw-e-layunfak (Integral part, Inseparable) hai.

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ZAITOON (OLIVE)

Qura'an-e-Majeed ne mutall'a kiya hai ke zaitoon ka phal ek mubarak darakht se hai, iske baa barkat honay ki waj-ha se ibtedaaye aafreenash mein Allah Ta'ala ki Baargah meinjo Qurbaaniyan pesh ki jaati thheen un par Zaitoon ka tayl lagaana zaroori thha.

Toofaan-e-Nuh ka silsilah khatm honay ki ittela'a bhi Zaitoon ki daali se muyassar aayee.

Qura'an-e-Majeed ne Zaitoon ka baar baar zikr farmaaya ,jahaan kisi acchhi fasal ka tazkerah huwa Zaitoon zaroor shaamil huwa ,Allah Ta'ala ne jab apne noor ko misaal de-kar waazeh kiya to misaal Zaitoon ke tayl ,Iski Raoshni aur Khush Numaayee ki di ,phir farmaaya ke yeh ek Mubaarak Darakht hai, Allah Ta'ala ne jab is darakht ko itni ahmiyat ataa farmaayee hai to hamaaray Aaqaa-e-Do Jahaan Sallallahu Alaihi wa Sallam ne iski ahmiyat ke asbaab par bhi zaroor raoshni daali hai.

Hazrat Aseed Al-Ansari Razi-Allahu Ta'ala Anhu riwaayat farmaate hain ke Nabi-e-Kareem Sallallahu Alaihi wa Sallam ne farmaaya"Kulu Al-Zait wa Adhinu bihi, Fa-innahu min Shajarath Mubaarakah". (Tirmizi, Ibn Maaja, Daarmi).

Tarjumah: Zaitoon ke tayl ko khaao aur is se Jism ki Maalish (Massage) karo ke yeh ek Mubaarak Darakht se hai, yehi riwaayat Hazrat Abu Sayeed Al-Khadari Razi-Allahu Ta'ala Anhu se Mustadrak Al-Haakim Bin Abu Hurairah Razi-Allahu Ta'ala Anhu se bhi manqool hai. Hazrat Alqumah Bin Aamer Razi-Allahu Ta'ala Anhu riwaayat farmaate hain ke Nabi-e-Kareem Sallallahu Alaihi wa Sallam ne farmaaya" :Alaikum bi-zait azzaitoon Kulu, wa Adhinu bihi, Fa-innahu tanfa'a Minal-Bawaaseer". (Al-Jaozi).

Tarjumah: Tumhaaray liye Zaitoon ka tayl maojood hai isay khaao aur Badan par Maalish karo yeh Bawaaseer mein faayedah deta hai. (Ibn Al-Jaozi).

(Abu Nayeem) ke mutaabiq tumhaaray paas is Mubaarak Darakht se Zaitoon ka tayl maojood hai is se ilaaj karo ke yeh Baasoor ko thheek kardeta hai, Baasoor se murad Maq'ad ka Zakhm hai.

Khalid Bin Sa'ad Razi-Allahu Ta'ala Anhu riwaayat karte hain ke main Ghalib Bin Al-Jeer ke hamraah Al-Madinah Al-Munawwarah aaya raaste mein Ghalib beemaar huway inki ayaadat ko Ibn Abi Ateeque aaye aur bataaya thha ke Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha se riwaayat hai ke Rasool Allah Sallallahu Alaihi wa Sallam ne Kalonji mein shifa bataayee hai, isliye Kalonji ke chand daane koot kar Zaitoon ke tayl mein milaakar naak ki dono atraaf tapkaaya jaaye aur humne aisa hi kiya to Ghalib Bin Al-Jeer Shifa-yaab hogaye. (Ibn Maaja, Bukhari).

Hazrat Abu Hurairah Razi-Allahu Ta'ala Anhu riwaayat farmaate hain ke Rasool Allah Sallallahu Alaihi wa Sallam ne farmaaya"Kulu azzait Zaitoon wa Adhinu Fa-innahu feehi shifa min Saba-yeen (70) wa minha l-Juzaam".

Tarjumah: Zaitoon ka tayl khaao aur isay lagaao kyunke is mein 70beemaariyaon se shifa hai jis mein Juzaan (Kodh) bhi shaamil hai.

Ek aur riwaayat Hazrat Abu Hurairah Razi-Allahu Ta'ala Anhu se hai, hamen Rasool Allah Sallallahu Alaihi wa Sallam ne hukm diya ke hum Zaat Al-Junb(Pleuris"(Pasliyaon ka Dard" "Pneumonia" ka ilaaj Qist Al-Hajari, Qist Sheerin aur Zaitoon ke tayl se karen. (Tirmizi, Masnad_ Ahmed, Ibn Maajah).

Zahabi Razi-Allahu Ta'ala Anhu ki tahqeeqaat ke bamujib Zaitoon Baalaon aur Jism ko mazboot karke Bud-haapay (Old Age) ke aasaar kam karta hai, kisi bhi chiknaayee aur tayl ke peenay se payt kharaab hota hai .Lekin Zaitoon ke tayl se shifa hai .Hukama kehte hain ke qabz ki shikaayat khatm hoti hai, na sirf yeh balke payt ki bahut si beemaariyaon mein mufeed hai.

Zaitoon ka sahih tayl Muqawwi-e-Baah (Mardaana Taaqat) hai. Muqawwi Me'dah aur Seenay ki beemaariyaon se tahaffuz muhiyya karta hai, Zaitoon ka namkeen tayl aag se honay waalay zakhmaon ke liye akseer hai. Hakeem Bu Ali Seena kehte hain ke Zaitoon ka tayl jab purana ho jaaye to iski tabi'at Raoghan-e-Sheerin ki tarha ho jaati hai, yeh tayl apne aosaaf ke lehaaz se fawaayed mein behtar hai, woh yeh tasleem karte hain ke

Zaitoon ka tayl agar 4000saal purana bhi hojaaye to bhi mufeed rehta hai.

Jo loge baqaayedgi ke saath Zaitoon ka tayl sar par lagaate hain to unke na baal girtay hain aur na hi jald sufaid hotay hain. Atibba ne likha hai ke iski salaayee aankhaon mein lagaane se aankh ki surkhi kat jaati hai aur Motiya Bind ko kum karne mein mufeed hai. iski maalish se Daad aur Bhoosi zaayel ho jaate hain. Zaitoon ke tayl ki maalish se a'azaa ko quwwat haasil hoti hai, Patthhaon ka dard jata hai, Waja'a al-mufaasil (Jodaon ka dard) aur arqannisa (Sciatic Pain) ko door karta hai, chehray ko bashaashat deta hai. Isay marham mein shaamil karne se zakhm jald bhar jaatay hain. Kaan mein paani chala jaaye to Zaitoon ka tayl daalne se paani nikal jaata hai. Naasoor ko mundamil karne mein koi dawaayee zaitoon se behtar nahin.

21tolay"Jao" ke paani mein Raoghan-e-Zaitoon milaakar peenay se purani Qabz jaati rehti hai .Zaitoon ka tayl peenay se Me'dah aur Aantaon ke aksar amraaz chalay jaatay hain. Pechish mein mufeed hai, Payt ke keeday khatm kar deta hai, Gurday ki pathhri ko tod kar nikaal sakta hai. Jismaani kamzori ko door karta hai, Peshaab aawar hai.

Nabi-e-Kareem Sallallahu Alaihi wa Sallam ne Zaitoon ko baasoor (maq'ad-Bawaseer) ke liye mufeed qaraar diya hai, is beemaari ke liye mareez ko sotay waqt 2baday chamchay Raoghn-e-Zaitoon peenay ko kaha gaya aur iske saathh 2chamchay Barg Mehendi ko pees kar 8 chamchay Raoghan-e-Zaitoon milaakar paanch minute josh dekar marham tayyaar kar li gayee,

basoor kohna mareezaon ko yeh marham raat sonay se pehle lagaane ki hidaayat di gayee ,aksar mareezaon mein iske alawah aur koi dawaayee dene ki zaroorat na padee jinke zakhm ziyaadah aur jismaani haalat kamzore thhi inko 3se 4gramme Qist Sheerin khhaana khhaane ke ba'ad di gayee is tarha mareezaon ko 3ta 4 maah mein shifa hogayee magar aayendah ke liye tayl ka peena aur Qabz se mohtaat rehna zaroori qaraar diya gaya.

Fakhr-e-Kaayenaat Sallallahu Alaihi wa Sallam ne Zaat Al-Junb mein Zaitoon ka tayl milaakar dena irshaad farmaaya. Influenza aur Zukaam ka Tibb jadeed mein koi ilaaj nahin, woh log jo ba qaayedah Zaitoon ka tayl peetay hain unko na zukaam huwi aur na hi pneumonia, aur agar kabhi influenza ho bhi jaaye to woh ma'amooli hota hai.

Ibn Al-Qayyim Razi-Allahu Ta'ala Anhu kehte hain ke surkh Zaitoon ka tayl siyahi maayel se behtar hota hai yeh tabi'at ko bahaal karta hai chehre ke rang ko nikhaarta hai, Zaher (Poison) ke khilaaf tahaffuz deta hai payt ke fe'l, Nizaam (System) ko E'tedaal (Reasonability) par laata hai. Payt se keeday nikaalta hai, Baalaon ko chamkaata aur badhhaata hai aur budhhaapay (Old Age) ki takaaleef wa asraat ko kum karta hai, Zaitoon ke tayl mein namak milaakar masodhaon (Gums) par malaa jaaye to yeh unko mazboot karta hai, hiltay daantaon ko thheek karta hai, yehi murakkab aag se jalay huway (Fire Burn) ke liye bhi mufeed hai. tayl ya zaitoon ke pattaon (Leaves) ka paani lagaane se surkh phunsiyaon aur khaarish mein faayeda mand hai, woh phhoday jinse budboo aati ho ya puraani sozish ki waj-ha se thheek honay mein na aatay hon zaitoon ke tayl se thheek ho jaatay hain.

Zaitoon ka tayl duniya ka wahed tayl hai jiska Qura'an-e-Kareem mein baar baar zikr aaya hai .is tayl ki khususiyaat ka muqaabila koi doosra tayl nahin karsakta, chunaanche hamen chaahiye ke pooray Imaan, Khuloos-e-Niyyat aur Khudaaye shaafi par mukammil bharosa karte huway iske iste'maal ko maa'mool banalen, Allah apne Fazl aur Karam se aur Apne

Habeeb Sallallahu Alaihi wa Sallam ke Sadqay-e-Tufail ki badaulat "Shifaaye Kulli" ataa farmaayega.

Chunkeh yeh Ghizaa bhi hai aur Dawaayee bhi ,jisay Britain aur America ki Dawasaaz Companiyaon ne sarkaari fehrist mein shaamil kiya hai jo Gurdaon ke amraaz ke liye behtareen dawa hai.

Zaitoon ka phal kasayla hota hai isay iski aam haalat mein hi khaaya jaata hai, zaitoon ka aachaar bhi ba-lazzat hota hai, hindustaan ke Maahereen-e-Tibb ne iske iste-maal ko Faalij,

Arq an-nisa, Patthhaon aur Jodaon ke dardaon ke liye mufeed bataaya hai, na sirf yeh balkeh kamzori se paida honay waalay doosray amraaz mein bhi mufeed bataaya hai. woh iska tayl khaane aur lagaane ka mashwerah dete hain, laaghar bacchhaon aur za-eef ashkhaas ko tayl ki maalish se faayedah hota hai.

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KHAJOOR (D A T E S)

Khajoor (Dates) ki mukhtalif aqsaam hain, Qura'an-e-Majeed mein khajoor ka zikr sirf rutb aur nakhl ki soorat mein aaya hai jabkeh Ahaadees mein yeh 8naamaon se maosoom honay ke alawah gucchhaon ke zikr mein dawaal ke naam se mazkoor hain, paani mein bhigo kar iska arq ya sharbat nabeez kehlaata hai.

Khajoor ke darakht ko Aaqaaye Do Jahan Sallallahu Alaihi wa Sallam ne Musalmaan kaha hai .jabke Hindu isay durga pooja mein iste'maal karte hain. Yahudiyaon ki feast of taber nacles Khajoor par mabni hai. Eesaayiyaon mein "Palm Sunday" tehwaar bhi Khajoor par manaaya jaata hai. Musalmaanaon mein iski ahmiyat ki inteha ka aalam yeh hai ke isay Saaber, Shaaker aur Khudaayee Sharf se Barakkat waala kaha gaya hai. Khajoor taaqat aur quwwat ke lehaaz se tamaam phalaon se afzal hai, iska iste'maal faori taur par tawanaayee (energy) faraham karta hai. Pyaas ko bujhhata hai.

Khajoor ki afaadiyat ka ahem tareen pehloo Qura'an-e-Majeed ne Hazrat Maryam Alaihissalam ke tazkereh mein bayaan kiya hai .jab unn par zachgi ka waqt aaya to woh

dardaon ki shiddat, apni tanhaayee aur ba'ad ki kamzori se dahshat mein thheen, unhon ne khuda se chaha ke woh is aziyyat se tadapnay ki bajaaye mar jaayen to acchha hai.

Allahu Rabbul Izzat ne tasalli dete huway farmaaya ke woh Khajoor ke Darakht ke saaye mein layt jaayen ,un par paki huwee khajooren girengi jinko khhaane se kamzori jaati rahegi, dard mein kami hogi. Zachgi ka marhalah kisi pecheedgi ke baghair guzar jaayega. Chunaanche khajooren khaane se unki zachgi jald mukammal huwee. Nifaas se koi khaas aziyyat no huwee aur woh apne nao-zaayedah bacchhe ko gode mein lekar itmenaan ke saathh basti ki simt paidal chal padeen, aam haalat mein kisi aurat ke liye zachgi ke ba'ad apne pairaon se chal kar jaana mumkin nahin hota aur khaatoon-e-mohtaram Alaihissalaatu Wassalam na sirf faoran khhadi huween balke bacche ko uthhaakar unhon ne basti tak ka faaslah bhi khush asloobi se taye kiya. is se ma'aloom huwa ke khajoor khhaane se unko (instant energy) faori tawaanaayee haasil huwee. Qura'an-e-Kareem ne Taareekh-e-Tibb mein pehli martaba (Valid Food) ka tasawwur Khajoor ki surat mein pesh kiya jabke Fakhr-e-Do Jahaan Sallallahu Alaihi wa Sallam ne kamzori ke liye khusoosi ghiza"Jao" ka daliya (Talbeenah) ki soorat mein ataa farmaaya.

Hazrat Abu Hurairah Razi-Allahu Ta'ala Anhu riwaayat karte hain ke Sarkaar-e-Do Aalam Sallallahu Alaihi wa Sallam ne farmaaya"Maa linnisa indi Shifa misl Arrutb wa Lil Mareez misl al_'Asal".

Tarjumah: Mere nazdeek aurtaon ke haiz ki kasrat ke liye Khajoor se behtar aur Mareez ke liye Shahed se behtar koi dawaayee nahin.

Sarkaar-e-Madinah Sallallahu Alaihi wa Sallam Rozah Kholnay ke liye hamesha Khajoor iste'maal farmaaya karte thhay, yeh iski afaadiyat ka bahut bada suboot hai .Rozay ke dauraan muslasil faaqah ki waj-ha se jism mein naqaahat hoti hai, is waqt ek aisi ghiza ki zaroorat hoti hai jo jaam-e (Mukammil) aur sahl-ul-hazm (Aasaani se hazm) ho iska asr faori taur par shru hojaaye aur kamzori jaati rahe. Me'dah din bhar khaali rehne ki waj-ha se kisi bhaari cheez ko aasaani se qubool nahin karta, Khajoor faori taur par hazm hokar jigar ke liye taqwiyat ka baa-es ban jaata hai.

Khajoor zakhmaon ko mundamil karta hai, Nafs addam (Heamoglobin) mein mufeed hai, Ishaal (Ijabataon) ko door karta hai, yarqaan ke liye behtareen hai, kyunke Pittah aur Jigar ke fe'l ko durust karta hai. Apne besh baha fawaayed ki waj-ha se isay musalmaan se tashbeeh di gayee hai ,kyunke yeh fawaayed ke saath saath bhalaayee ka zariya hai.

Mohammed Ahmed Zahbi R.A. qaraar dete hain ke haamilah aurtaon ko Khajoor khilaane se ladka paidah hoga .jo ke haleem, khoobsurat aur burdbaar hoga. Hamaaray Aaqaa Sallallahu Alaihi wa Sallam ko Khajooraon mein"Ajwah" ziyaadah pasand thha, Aap Sallallahu Alaihi wa Sallam ne isay Jannat ka Mewah qaraar diya, Payt ke keedaon ka ilaaj bhi bataaya ,Aap Sallallahu Alaihi wa Sallam ne Ba'az logaon ko Azaab-e-Qabr se najaat ke liye khajoor ki Daali unki qabraon par apne Dast-e-Mubarak se Gaadi.

Sanobar ke beejaon ke saath khajoor jigar ke liye mazeed muqawwi ho jaata hai .yeh jismaani aur jinsi kamzori ko door karta hai, lekin jin ki aankhaon mein dard ho inhen nahin khaana chaahiye aur na hi Angoor, Kishmish aur Munaqqah ke saath khaaya jaaye.

Taazah pakay huway khajoor ka paani peenay se Ishaal (Ijaabaten) ruk jaati hain. Aur khhaana khhaane ke ba'ad khhaya jaaye to me'dah mein bojh ki kaifiyat nahin hoti. iska iste'maal safraa aur tezaabiyat ko khatm karta hai. Khajoor ke saath Anaar ka paani me'dah ki sozish aur"Ishaal muzmin" (Musalsil Ijabataon) mein mufeed hai, Qabz ko door karta hai, Piyaas ko bujhhata hai. Marz diq (T.B.) ke Mareezaon ko Khajoor se faayedah hota hai. Beemaari ke faori ba'ad Khajoor ki meqdaar kam te'daad mein khaana chahiye.

Jinsi aur Jismaani kamzori ke liye aur jab e'tedaal se ziyadah dubla ho to khajoor ke hamraah kheera aur kakdi mufeed saabit huwayi hain.

Dil ke Dauray (Myocardial Infraction) mein Khajoor ki guthli samayt koot kar dena jaan bachaane ka baa'es hota hai. baher haal khajoor Allah Ta'ala ki ek Azeem tareen ne'mat hai jo dikhne mein bahut ma'mooli hai lekin iski Ghizaayee aur Tibbi slaahiyaten apni misaal aap hain. isay har khhaane ke ba'ad ek ta do daanay khaane ki aadat banalen.

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Munaqqah_Zabeeb_Raisins

Urdu mein Munaqqah, Arabi mein Zabeeb aur Angrezi mein Raisins ke naam se mash-hoor hai ,Chhotay Angoor ko sukhhaayen to Kishmish bantay hain aur Baday Angoor ko sukhhaayen to Munaqqah banta hai.

Qura'an-e-Kareem mein angoor ka zikr 11 martabah aaya hai aur har jagah isay behtareen phal aur parhezgaaraon ke liye in'aam ke taur par zikr farmaaya gaya hai, mukhtalif surataon mein angoor kI tafseelaat ko pesh kiya gaya hai. "Yunbitu lakum bihi azzar'aa wazzaitoona wannakheela wal-a'anaaba wa min kullissamaraat ,inna fi zaalika la-aayatal _ liqaumin_ yatafakkaroon". (Surah Annahel_11).

Tarjumah: woh isi paani se har qism ke Anaaj, Zaitoon, Khajoor, Angoor aur har qism ke Phal ugata hai jis mein ghaor karne waalaon ke liye pinhaan alaamaat hain. Iske alaawah mukhtalif Surtaon ke Tarjumay is tarha hain. "Parhezgaaraon ke liye Jannat mein behtareen dilchaspi ke liye Baagh, Angoor ham Umr ladkiyaan aur labrez jaam hain". (An Naba'a).

Hazrat Tameem Addaarmi Raziallahu Ta'ala Anhu ne Aaqaaye Do Lahaan Sallallahu Alaihi wa Sallam ki Khidmat-e-Mubaarakah mein Mnaqqah ka tohfah paysh kiya, apne haathhaon mein lekar Aaqaaye Do Jahaan Sallallahu Alaihi wa Sallam ne farmaaya isay khhaao ke yeh behtareen khaana hai, yeh thhakan ko door karta hai, ghussay ko thhanda karta hai, a'asaab ko mazboot karta hai, chehray ko khoobsurat karta hai, chehray ki rangat ko nikhaarta hai aur balgham ko nikaalta hai.

Hazrat Ali Karram-Allahu Wajhahu wa Razi-Allahu Ta'ala Anhu riwaayat farmaatay hain ke Aaqaaye Do Jahaan Sallallahu Alaihi wa Sallam ne farmaaya ke jisne rozana munaqqah surkh ke 21adad daane khhaaye woh un tamaam beemaariyaon se mahfooz rahega jinse darr lagta hai, iske alaawah Aap Sallallahu Alaihi wa Sallam ne mazeed farmaaya ke tumhaaray faayeday ke liye munaqqah maujood hai, ye rang ko nikhaarta hai, kamzori ko door karta hai, mizaaj ko khush-gawaar banaata hai, saans ko khushboodaar karta hai aur gham ko door karta hai .Ahaadees se saabit hai ke Sarkaar-e-Do Aalam Sallallahu Alaihi wa Sallam Khajoor ya Munaqqah ko paani mein bhigokar iska sharbat nosh farmaaya karte thhay.

Hazrat Abdullah Bin Abbas Razi-Allahu Ta'ala Anhu riwaayat farmaate hain"Kaana Rasoolullahi Sallallahu Alaihi wa Sallam: Tarjumah :Rasoolullahi Sallallahu Alaihi wa Sallam ke liye Munaqqa bhigoya jaata thha woh yeh sharbat us roz peetay, aglay roz peetay aur ba'az auqaat is se aglay roz bhi, baqaaya doosraon ko dedete thhay, ek aur riwaayat mein hai ke bacha huwa mulaazimeen ko de diya jaata thha .Hazrat Ibn Abbas Razi-Allahu

Ta'ala Anhu riwaayat karte hain ke Fakhr-e-Kaayenaat Sallallahu Alaihi wa Sallam ne farmaaya munaqqah khaaya karo magar iska chhilka utaar diya karo, kyunke iske chhilke mein beemaari hai aur gooday mein shifa hai. ghaaliban iski waj-ha yeh rahi ke mithhaas ki waj-ha se Makkhhiyaon ki ghilaazat chhilkay par lagi rehti hai isliye khhaane se pehle chhilka utaar diya jaaye.

Imam Zahri kehte hain jis kisi ko Hadees Hifz karne ka shaoq ho woh Munaqqah khhaaye.

Ibn Al-Qayyaim R.A. ki tahqeeqaat ke mutaabiq Kishmish se Munaqqah behtar hai, iska goodah Phephdaon (Lungs) ke liye akseer hai, purani Khhansi mein faayedah deta hai Gurday (Kidneys) aur Masaane (Bladder) ke dard door karta hai ,Payt ko narm aur Me'dah ko mazboot karta hai, Jigar (Liver) aur Tilli (Spleen) ko taaqat deta hai. Haazimah (Digestion) durust karta hai.

Ibn Maasoya ne Angoor ko tamaam mewaon se afzal qaraar dene ke ba'ad kaha ke jab woh poora pak jaaye to khhaya jaaye.

Zadni ka kehna hai ke Angoor ko Roti ke saath khhaane se taqwiyat haasil hoti hai aur iske ba'ad tabkheer nahin hoti.

Nabi-e-Kareem Sallallahu Alaihi wa Sallam ne Angoor ko Roti ke saath iste'maal kiya hai jo intehaayee lazeez mahsoos hoti hai.

*

Methi_Halbas-Funegreek

Urdu mein Methhi jabke Arabi mein isay Hiliye kaha jaat hai aur Angrezi mein Funegreek kahte hain.

Qasim Bin Abdurrehman Razi-Allahu Ta'a'la Anhu riwaayat karte hain ke Aaqqaa-e-kareem Sallallahu Alaihi wa Sallam ne farmaaya "Istesnu Bilhilyah" (Ibn Al-Qayyim-Fittibb Nabawi Sallallahu Alaihi wa Sallam).

Tarjumah :Methhi se Shifa haasil karo.

Ek aur Hadees bhi milti hai ،Isay Ibn Al-Qayyim Razi-Allahu Ta'ala Anhu ne Atibba ka qaol qaraar diya hai jabke Zahbi Razi-Allahu Ta'ala Anhu isay Hadees mein bayan kiya hai.

"Lao Ta'lam Ummati Ma Fil-Hilyah Li-Ishtaruha wa Lao Bi-Wazniha Zahaban".

Tarjumah: Meri Ummat agar Methi ke fawaayed ko samajh le to woh isay Sonay (Gold) ke hum wazn khareednay se bhi daregh na karay.

Makkah Moazzamah ki fateh ke ba'ad Hazrat Sa'ad Ibn Abi Waqqaas Razi-Allahu Ta'ala Anhu beemaar huway to Hakeem Haaris Bin Kaldah ne unke liye "Fareeqah" tayyar karne ki hidaayat ki jis mein Khajoor, "Jao" ka daliyah aur Methi ,paani mein ubaal kar mareez ko nahaar munh shahed milaakar garm garm pilaaya jaaye. Yeh Nuskhah Aaqaa-e-Naamdaar Sallallahu Alaihi wa Sallam ki Khidmat mein pesh kiya gaya. Aap Sallallahu Alaihi wa Sallam ne isay pasand farmaaya aur mareez ko shifa hogayee.

Muhaddiseen ke mushahidaat ke bamujib methi ka joshaandah halaq ki sozish, warm aur dukhan (Dard) ke liye mufeed hai. Saans ki ghutan ko kum karta hai .Khaansi ki shiddat door karta hai. Me'dah mein agar jalan ho to jaati rehti hai, to methi ka yeh asar badi ahmiyat ka haamil hai. Khaansi ke ilaaj mein iste'maal honay waali dawaayen me'dah mein khaizish paida karti hain. Tibb-e-Nabawi Sallallahu Alaihi wa Sallam mein Methi aur Safarjal (bahayee-quince) aisi munfarid dawaayen hain jo khaansi ko thheek karne ke saath saath me'dah ki islaah bhi karti hain.

Methi se Riyah (Mucous) khaarij hoti hai .Bawaaseer ki shiddat mein kami aati hai aur Phephdaon ki sozish ko door karti hai balke aayendah ke liye bachaao bhi karti hai. Yeh bunyaadi taur par Peshaab aawar aur Mukhrij-e-Balgham hai. Gurdaon ki sozish mein Peshab kum aata ho to Peshab laati hai aur Balgham nikaalti hai .Phephdaon ki androoni jhilli ki tandrusti aur nigahdaasht karti hai. Methi ke iste'maal ke do tareeqay hain. Iske pattaon (Leaves) aur Shaakhaon (Branches) ko sukhaakar kaam mein laana,

doosra tareeqah Methi ke Beej (Seeds) iste'maal karna hai, chunke iske beej sakht hotay hain lehaaza iska sufoof banaakar iste'maal kiya jaasakta hai.

5Gram pisi huwi Methi paani ke saath khaayee jaaye to Ishaal aur Pechish mein mufeed hai .Agar paani ko garm karke Shahed milaaya jaaye to Peshaab aur Khaansi ke liye mufeed hai. Methi ke musalsil iste'maal se Bawaaseer ka khoon bund hojaata hai.

Jin aurtaon ko Haiz (Menses) ka khoon baar baar aata ho unke liye mufeed hai .Aurtaon ke doodh ki meqdaar mein izafa karti hai .Methi mein faulaad (iron) aur vitamin b hoti hai. Yeh khoon ki kami aur A'asaabi (Nerves) ki kamzori mein mufeed hai. Methi khhane se Diabetis ki shiddat mein kami aajaati hai.

Kalonji-Ek Tola, Tukhm Kaasni Aadha Tola aur Tukhm Methi Aadha tola ke tanaasub se milaakar Ziyabitas (Diabetic) ki shiddat ke dauraan 3masa ki khooraak Subh-o-Shaam iste'maal karen. 6maah ke musalsil iste'maal se Peshab mein Sugar ki meqdaar baraaye naam rahegi.

Methi ke beejaon mein lu-aab daar ajzaa aantaon ki jalan, Gases, Purani Pechish aur mM'dah ke Alsar mein sukoon detay hain. Sardi ke mausam mein khhaane ke ba'ad aadha chamcha (Chhota) musalsil khhaane se mausam ki aksar beemaariyaon se bachaaoo hojata hai. Maahereen ne isay mufarreh qaraar diya hai. Dammah aur Purani Khhaansi ke ilaaj mein Qist Al-Bahri aur Hab-arrishaad ke hamraah methi ke beej shamil kardenay se ilaaj mazeed aasaan hojata hai.

SHAHED-ASAL_HONEY

Urdu mein"Shahed" Arabi mein"Asal" aur Angrezi mein "Honey" kaha jaata hai .Allah Ta'ala ne Shahed ki Makkhhi ko

itni ahmiyat di hai ke ek"Surat "iske naam se Naazil ki. aur iske kamaalaat ki Ta'areef farmaayee. Is se zaahir hota hai ke makkhhi aur is se haasil honay waalay anaasir mein zindagi ke liye afaadiyat paayee jaati hai. Makkhhi apna ghar kistarha banaati hai aur Husool-e-Shahed ke liye kis tarha ki khidmaat anjaam deti hai in baataon se taqreeban sab hi waaqif hain. Mazkoorah mazmoon mein Shahed ke fawaayed Aaqaa-e-Naamdaar Sallallahu Alaihi wa Sallam aur Sahabaa-e-Kiraam Rizwaanullahum Ajma-een se waabastah waaqq-e-aat ko paysh kiya jaa raha hai jis se istefaadah karte huway ek sehat-mand zindagi guzaari jaasakti hai .Yeh ek aisi Ne'mat-e-Azeem hai jise Allah Ta'ala ne apne bandaon ko Ataa ki hai jiska jitna bhi shukr ada kiya jaaye kum hai.

Irshaadaat-e-Qura'ani ke mutaabiq Surat Annahal ki Aayaat 68aur 69ka tarjumah yahan pesh kiya jaa rah hai".Tumhaaray Rab ne Shahed ki Makkhhi par Wahi bheji ke woh Pahaadaon, Darakhtaon ki Bulandiyaon par apna ghar banaaye phir woh har

qism ke Phalaon se Rizq haasil karay aur apne Rab ke Muta-ayyin kardah raaste par chal ay. Inke petaon se mukhtalif rang ki rutoobaten nikalti hain jin mein logaon ke liye shifa rakhi gayee hai. Yeh Allah ki taraf se nishaniyaan hain taake loge in par ghaor-o-fikr karke faayedah uthhaayen.

Surah" MOHAMMED" Tarjumah :Jannat mein milne waali umdah ashiyaa ka zikr karte huway farmaaya gaya, wahan Umdah aur Khaalis Shahed ki nahren hongi aur un logaon ke liye har qism ke phal hongay. Aaqaay-e-Do Jahaan Sallallahu Alaihi wa Sallam ne "chaar Hashraat" ko maarne se mana farmaaya. Chiyunti (Ant), Shahed ki Makkhhi (Honey Bee), Hud Hud aur Chidiya (Mamola).

Chyunti, Hud Hud aur Chidiya chunke darakhtaon ko nukhsaan pahonchaane waalay Hashraat (Keedaon) ko khaatay hain isliye in ko maarna logaon ka khud apna nuqsaan hai aur yehi kaifiyat Shahed ki Makkhhi ke baaray mein hai.

Bukhari wa Muslim ke bamujib ek shakhs Hazrat Mohammed Mustafa Sallallahu Alaihi wa Sallam ki Khidmar-e-Aqdas mein haazir huwa aur bayan kiya ke iske bhai ko ishaal horahe hain chunaanche Sarkaar-e-Do Aalam Sallallahu Alaihi wa Sallam ne farmaaya ke Shahed pilaao, woh phir aakar kehne lagaa ke Shahed peenay se ishaal mein izaafah huwa. Aap Sallallahu Alaihi wa Sallam ne phir farmaaya ke shahed pilaao, is tarha woh shakhs teen martaba aachuka to chaothhi martabaa Aap Sallallahu Alaihi wa Sallam ne irshaad farmaaya ke isay Shahed pilaao kyunke Allah Ta'ala ne sach kaha hai aur tumhaaray bhai ka payt jhoot kehta hai. Us ne phir shahed pilaaya to woh mareez tandrust hogaya.

Yeh Hadees-e-Shareef Ilm-ul-Ilaaj aur Maahiyat-e-marz ke baaray mein ek raoshan raah hai kyunke ishaal (Ijaabataon) ke

sabab aantaon mein sozish hai jo ke jaraseem ya unke zahraon yaane (Toxins) ya Virus se hosakti hai. Shahed mein yeh khusoosiyaat shaamil hai ke paani mein Shahed ghole kar dene ka matlab mareez ko namakiyaat ki mukammil zarooriyaat ke saathh tawaanaayee mohayya karnay waalay anaasir bhi haasil hon aur is tarha na sirf woh sahih tareeqay se tandrust hoga balke ba'ad mein koi pecheedgi ya kamzori bhi na hogi.

Hazrat Abu Hurairah Razi-Allahu Ta'ala Anhu riwaayat farmaate hain ke Aaqaay-e-Naamdaar Sallallahu Alaihi wa Sallam ne farmaaya jo shakhs har maheenah kum az kum teen din subha subha Shahed chaat le isko us maheenah koi badi beemaari na hogi. (Ibn Maaja, Baihaqi). Baaqaa'edah Shahed peene waalay ko Dil, Gurdaon aur Payt ki koi beemaari nahin hoti.

Hazrat Abdullah Bin Mas'ood Razi-Allahu Ta'la Anhu riwaayat farmaate hain ke Aaqaay-e- Madinah Sallallahu Alaihi wa Sallam ne farmaaya ke tumhaare liye shifa ke do mazhar hain. Shahed aur Qura'an. (Ibn Maajah-Mustadrak Al-Haakim).

Hazrat Aayesha Siddiqua Razi-Allahu Ta'ala Anha riwaayat farmaati hain ke Rasool Allah Sallallahu Alaihi wa Sallam ne farmaaya Khaamerah Gurday ka ek ahem hissah hai .Jab is mein sozish ho jaaye to Saahib-e-Gurdah ko badi takleef hoti hai, iska ilaaj jalay huwe paani (garm paani) aur shahed se kiya jaaye. Khaamerah se muraad Gurday ka Batn hai jise Tibb mein Pelvis kehte hain.

Definition of Pelvis:"The bones that form a Bowl-Shaped structure in the area below the waist at the top of the legs, and to which the leg bones and spine are joined".

Muhaddiseen ne jalay huwe paani se muraad ubla huwa paani liya hai. magar Sahabaa-e-Kiraam Rizwaan-ullahum Ajma-een ne sunnat ki pairwee mein"Maa al-Muharriq" ki jagah hameshah baarish ka paani iste'maal kiya hai. (Abu Dawood, Mustadrak Al-Haakim, Abu Nayeem, Al-Haaris).

"Kanzul Ummaal" mein Masnad Firdaus ke hawaalay se Hazrat Anas Bin Maalik Razi-Allahu Ta'ala Anhu se ek riwaayat ka khulaasah in alfaaz mein milta hai jo unhon ne Aaqaay-e-do jahaan Sallallahu Alaihi wa Sallam se bayaan kiya hai.

Apni halaal kamaayee ke dirham se Shahed khareed kar isay baarish ke paani mein milaakar peena taqreeban sab hi beemaariyaon ka ilaaj hai .Masnad Ahmed Bin Hanbal mein muta'addid riwayaaten is amr ki hain ke jismaani kamzori, thhakan aur mukhtalif amraaz ke liye Rasool Allah Sallallahu Alaihi wa Sallam ne kabhi Shahed ka sharbat aur kabhi Doodh mein Shahed milaakar piya, logaon ko bhi aise hi talqeen farmaayee.

Jab Aof Bin Maalik Al-Ash-ja'ee beemaar huway to apne betay se kaha ke woh kisi ghar se baarish ka rakha huwa paani maang kar laaye, usne maqsad pooch ha to farmaaya ke Allah Ta'ala ne farmaaya"Wa anzil min-assamaa Maa Mubaarakati" (Hum ne Aasmaan se ek Barakkat waala Paani utaara hai) Phir farmaaya Shahed laao aur iski taozeeh mein farmaaya ke Qura'an-e-Majeed ne iski ahmiyat ki sanad yun ata ki hai".Fihi Shifa linnaas "is mein logaon ke liye beemaariyaon se shifa hai. iske ba'ad Zaitoon ka tayl talab farmaaya aur iski waj'ha yeh bataayee ke Qura'an-e- Majeed ne isay kitni ahmiyat ataa ki hai. "Min Shajarah Mubarakah Zaitoonah" (Yeh Zaitoon ke Mubarak Darakht se hai).

Unhon ne in teenon cheezaon ko milaaya aur pee gaye aur do teen din mein tandrust ho gaye.

Yeh Waaqqi'aah Abul Abbas Ahmed Bin Ali Al-Ubaidi Al-Maqreezi ne bayan kiya hai aur bataaya ke Hazrat Aof Bin Maalik hamesha Shahed ka Surmah lagaaya karte thhay.

Ibn-e-Kaseer R. A. ne Hazrat Ali Razi-Allahu Ta'ala Anhu ka ek Nuskha bayaan kiya hai ke mareezaon ko hidaayat karte thhay ke Qura'an-e-Majeed ki koi aayat kaghaz par likh kar isay baarish ke paani se dhokar is paani mein Shahed milaakar pee len. Shifayaab ho jaayengay.

Jam-e-Al-Usool mein Hazrat Abdullah Bin Omar Razi-Allahu Ta'a'la Anhu ka Nuskha-e-mazkoor hai ke Qura'an-e-Majeed ki koi bhi Aayat-e-Mubarakah likh kar is par Shahed lagaadiya jaaye phir isko chaat len shifa ho jaayegi.

Iske alaawah Shahed se muta'alliq be-shumaar baaten Muhaddiseen ke hawaalay se dastiyaab hain jin ke liye bhaari bharkam kitaab chaahiye. Daantaon ka marz ho, Jalna, Katna ho Muqawwi-e-Badan hai, Me'dah ko taaqat deta hai, jismaani quwwataon ko jila deta hai .Behtareen Tonic hai .Adwiyah ko hal karke inke asraat ko badhaata hai. Agar is mein Gosht ko rakh diya jaaye to teen maah tak isay galnay nahin deta. Isi tarha teen maah tak Sabziyaon ko bhi majfooz rakhta hai .Is liye Ulama ne isay "Al-Hafiz Al-Ameen" ka laqab diya hai.

*

AAP SE ISTEDAA

Aap se guzaarish ki jaati hai ke is KITAAB ki mazeed Isha-at mein hissah le sakte hain. Khaas taur par NRI'S is ziman mein aagay badhen taake aam aadmi ko iske Fuyooz wa Barakaat haasil hosaken. Aap chaahen to apne marhoom rishte-daaraon ke Eesaal-e-Sawaab ke liye shaaye karwaa sakte hain. Na sirf yeh balke Khushnaodi-e-Huzoor-e-Akram Sallallahu Alaihi wa Sallam ke ziman mein shaa'ye karwaakar hamaare zariye ya aap apne taur par muft taqseem karwaasakte hain. Is ziman mein Mo'allifeen ke diye gaye Patay aur Phone Number par tafseelaat haasil karsakte hain.

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IZHAAR-E-TASHAKKUR

Tibbe Nabavi Ke A'asan aur Mufeed Nuskhe ka Pehla Urdu Edition 2019 Mein Publish Hua. Us Waqt Jalse mein Maujood Hazra'at ne Roman English mein Print Karane ka idea Diya. Na sirf yeh Bulke Grankhadar Atiyat Bhi Die. Iss Kitab ko Na Sirf Roman Urdu Balke Telugu aur Hindi mein Bhi Print Kiya Gaya hay.

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Allah in Tammam Hazrat ko Jazae Khair aur Sarkare Madina Sallallahu Alaihi wa Sallam ka Deedar Naseeb Farmaye. A'ameen.

Raheem Hyder